

ΓΙΒΣΩΝΟΓΡΑΦΙΑ:
OR, THE
P I C T U R E.

By DEMOCRI-DIOGENES.

The Author of a Character

—— *Hath Chastised you with Whips, but I
will Chastise you with Scorpions.*

I King. XII. 14.



L O N D O N :

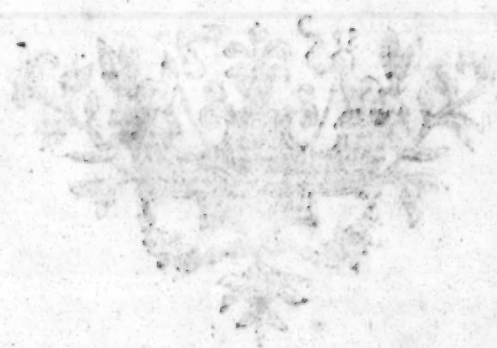
Printed in the Year M DCC XVII.]

THE MONOPOLY
OR THE
P I C T U R E

By DEMOCRIT-DIOGENES.

The Author of a Change.

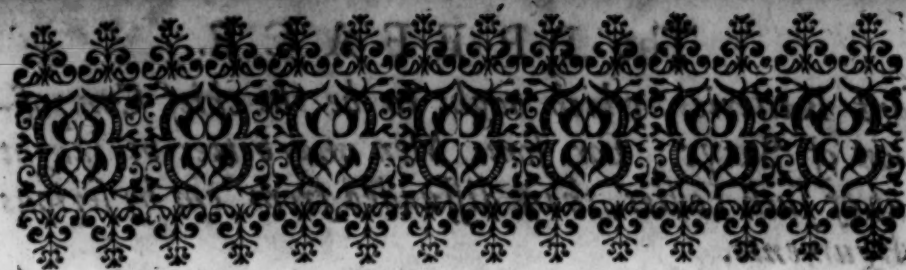
— This Change is for good Whigs, but I
will change the old Whigs.
— King. XII. 14.



L B

L O N D O N :

Printed in the Year M D C C X V I I .



THE P R E F A C E.



HATE tedious Exordiums as much as paltry Compliments; and therefore, Reader, without any more to do, thou art here presented with an Ill-favour'd Picture; a Picture that wants the lively Strokes of an Artizan's Pencil:

But however, as Rough and Ugly as it is, I have the Vanity to think it bears so much resemblance to the Person it was design'd to Represent, that any one that sees him in the Gallery, may presently know him to be the Original from whence this Copy was taken.

Now he perhaps may grumble at its being thus expos'd, but if he does, let him remember, what a Publication he made of the Difference betwixt himself and P. C. ——— But enough of that. ———

Nothing vexes me more, than to see the Author of a Character talk so calmly of Reason and Religion to one that regards nothing of either. He had been told enough of that in Prose before, there was no occasion to have it repeated in Rhyme: Impudence, Loquacity, Affectation, &c. are Subjects not so fit for Divine Discourses, as for Sharp Invectives and Plea-

THE PREFACE.

sant Raileries, which ought to be the chief Composition of Satyr: For some Men may better be laught out of such Follies, than dissuaded from 'em by serious Arguments.

But, O! I cou'd kick that piece of a Satyrift (if I knew but where to find him) for throwing such a Scandal upon the Stage, as to promote G——n to the Honour of an Aëtor, when his Talent in Antic Gestures will never raise him above the Quality of a Zani or Scaramouch, at best. He an Aëtor? Wits Death! he's fitter to supply the Place of a Monkey in a Doublet, that shews Tricks upon Windmill-Hill.

Loo'kee, Reader, I am no Parasite, 'tis my Clownish Humor to deal Plainly, speak my Mind without Ceremony, and carp at every thing that displeases me. I am conscious 'tis the way to create me a Croud of Enemies; but be that as it will, I'll venture all for the sake of Truth; only desiring my Judges, before they pass Sentence, to state the Case fairly, and laying aside all Respect of Persons, weigh every thing in the Ballance of Equity; because, Bigottry and Partiality [are] Ruinous and Destructive to pure Religion.

DEMOCRI-DIOGENES.

TIB.



ΓΙΒΣΩΝΟΓΡΑΦΙΑ :

OR, THE

P I C T U R E.



— *N* is a Man (or rather a Monster) compounded of as many opposite Opinions as the *Alcoran* of *Mahomet*; at least he's an Hermaphrodite in Religion, part Zealot, part Libertine; tho' perfectly neither, but according to the Vulgar Phrase, *Nor Fish, nor Flesh, nor Good Red Herring*. — Certainly the Man must straddle wider than the *Rhodian Colossus*; that can stand with one Foot in the Path to Heaven, and t'other in the Highway to —.

He's more of the *Epicurean* than *Stoic*, and holds it for a Maxim, *In Vino Veritas*; nor will he deny his Disciples the same Liberty he takes himself, provided they don't use it too publickly: For by that means he often gets a Reviving Glass among 'em *Gratis*; especially at Marriages and Funerals, where he seldom fails attending. I remember the Advice he gave a late Ingenious Friend of mine was, " If he went to the Tavern on a *Sunday*, his best way wou'd be to go in privately at the back Door, " That it might not be told in *Gath*, nor publish'd in " the Streets of *Askalon*.

B

He's

He's the Bellows with which the Devil blows the secret Sparks of Self-Admiration to an open blaze of Pride, and the Fuel of Mis-understanding into the Devouring Flame of Confusion, Rage and Disorder: For the Substance of all his Preaching (if seriously consider'd) is in Effect nothing else, than, The Applauding of Vanity, The Condemning of Plainness, and Railing at better Men than himself; Men of Remarkable Zeal and Piety, who have boldly maintain'd the Truth, and suffer'd for its sake in the hottest Times of Persecution.

He's the Mirror of Impudence: a Shame to his Profession: a Foe to Truth: a Scandal to Christianity: a Disgrace to Religion: a Reproach to the Ministry: and as great a Quack in Divinity as Dr. — is in Physic.

He's a *Jamus*, that looks two ways at once: a *Proteus*, that can put on any Shape or Disguise to delude his ignorant Followers: a *Chamelion*, that can feed on the empty Air of Profession: a *Salamander*, that lives in the Fire of Contention: a *Sphinx* among the Q—, that has too long wanted an *Oedipus* to unriddle him, and an Idol among their *Beaux* and *Belles*, who esteem his every Blunder as an Oracle, and every Word that's spoken against him for little better than Blasphemy.

His Sermons are like the Poetasters Verses, that wou'd serve equally for Prologue or Epilogue; for tho' he makes the Beginning of one to be the End of another, and by transposing a few Sentences (as School-boys do the Letters in making *Anagrams*) patches up a third; or by adding or diminishing two or three Phrases, forms a fourth, a fifth, &c. which by that means may appear something Novel to one of a weak Memory; yet, if we strictly examine and compare 'em together, we shall find little in 'em, but the same thing over and over again.

If any of his bigotted Faction suspect the Truth of this, I would Advise 'em to make the following Tryal, for their own Satisfaction.

Since,

Since, by Reason of his continual tedious and impertinent Digressions, its impossible for 'em to remember the Heads, Scope, or Design of any of his Sermons, let 'em, the next time they hear him Preach, retain in their Minds but two or three of his Expressions, and write 'em down as soon as they come home. The like let 'em practice for ten or a dozen times after, as opportunity offers.

This being done, they need put 'emselves to no further trouble, than to take the Collection along with 'em, when they go to hear him again, and mark every Sentence in the Order as he repeats it, with Number 1, 2, 3, &c. and then transcribing it at their leisure, they may add their own Notes and Observations upon it, and send it to the Press for

The SECOND PART

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ΓΙΒΣΩΝΟΓΡΑΦΙΑ

To convince them, that this is not Impracticable, I shall here present 'em with a Specimen of his Obscure Phrases, Dark Figures, Unnatural Similitudes, Hard Words, Scraps of Latin, Two-legg'd Syllogisms, Notorious Plagiarisms, and Blundering Contradictions, under the Title of

B 2

G—n's

G——n's S E R M O N,

Collected by the preceeding Method.† *Frahndgsz* ‡ *by Permission,*

* **G**OD is Truth, Truth in Essence : Truth, in whom there is no Error. || *Lloyighbcktt*, in whom there is no Darkness at all, * No Variation nor Shadow of Turning. The same to Day, Yesterday, and for Ever. He's an Unchangeable Being. The Perfection of Being. The Source and Original of all Things by whom we live, move, and have our being : He's an Independant Being, who had no need of Man ; but in Love, boundless Love, Created him for a purpose of his own Glory, Created him a little lower than the Angels. Man ! that noble Creature Man ! That Rational Animal Man ! Poor Lost and Undone Man ! ——— But now to my Point, Pardon my Digression, *Frahngdzszshz* ! make use of Reason, God has made you Reasonable Creatures, he might have made you Brute Beasts ; but he has nobly endow'd you with Rational Faculties, to give you *Llhoyihbcktt* and Understanding ; for the Spirit of Man is the Candle of the Lord. ——— And it is not the wetting of a Handkerchief ; a Fig-leaf Covering ; the Formalities of Speech and Habit, and other exteriour Negatives from the World, which are but Circumstantials, not Essentials of Re-

† *Friends.* || *Light.* The Author has endeavour'd to Spell these Words as G——n pronounces 'em.

‡ *He that has a Commission from God need ask no Permission of Man.*

* Several of these Expressions of the Being and Attributes of God are not mention'd here in Ridicule, or as False Doctrine, but only in regard to G——n's Tautology in his frequent Repetition of 'em.

‡ This is commonly us'd by G——n in the beginning of his Sermons, being taken out of a Form of Prayer in Dr. Horneck's Great Law of Consideration. Page 431.

Religion : It is not a being Pharasaically Precise, and Demurely hanging down your Heads like a Bulrush, as some do, who seem to be alive, but are as Clockwork and Waxwork, which appears to be fair and amiable without, and something of Motion within ; but it proceeds not from Life, but from an Artificial Cause, which composes the whole Machine. It is not this, I say, that will serve our turn [It is not this that will atone for] Sins of Omission and Commission, Assent and Consent.— But dear People ! Let me Exhort ye all to Morality, sound Morality ! as that will make you happy. I know it is frequently said, a Man may be a good Moralist, and not a good Christian ; I deny it, for good Morality is Christianity, and its impossible to be a good Moralist, and not a good Christian : For if a Man be Careful not to wrong his Neighbour either in his *Meums* or *Tuums*, nor endeavour to Sully or Stab his Reputation, which is as dear to him as the Apple of his Eye, *et cetera*. [He's a good Moralist] † *Ergo*—Therefore [a good Christian.] For herein consisteth the Sum of Christianity.— Tho' I confess, Morality is not sufficient alone, for a Man may be a good Moralist, and not a good Christian, tho' he cannot be a good Christian, except a good Moralist—[Notwithstanding] his fine spun Thread of Divinity, Notions and Speculations of Divinity— For God is Love—and Hell is not, as some imagine, a Mount *Aetna*, a *Vesuvius*, or a *Strombolo*— What I speak, Friends, is from a sound Bottom, a Bottom of Love and Charity : and therefore I defie the Power of Men and Devils to hurt me— But there is none so blind as those that will not see, nor none so deaf, as those that will not hear ; but stop their Ears like the deaf Adder ; tho' the Charmer Charm never so wisely, [which is] as a late bright and ingenious Author observes— As if a Man shou'd wilfully shut his Eyes, and affirm the Sun does not shine, because he does not see it.— Or suppose he (persisting obstinately against his own knowledge) shou'd enclose himself— *subintelligitur* [in a shed] and stopping all the Chinks and Crannies thereof, hinder all proper Con-

† Tho' G——n uses the Latin Conjunction *Ergo* to amuse his Auditors with his Scholarship, yet he commonly makes it intelligible to their dull Capacities, by joining an English There-fore to it.

Conveyances of Light : And tho' a Friend without shou'd say unto him, *Neighbour, Open the Door, and let in the Light, and thou wilt be convinc'd thereof*, yet he being thus involv'd in Darkness, does audaciously affirm, that there is no such thing at Light, because he has wilfully debar'd himself from it. Now this Deficiency of Light was from the Creatures own act and power, and not from any Design of the Great Creator.— Therefore, in fine, Friends, let us all be bound up in the bundle of Love, and pluck the Beam out of your own Eye, that so ye may see the clearer to pull the Moat of your Brother's Eye, and not make * Matrimony Matter of Mony, for then, when Poverty comes in at the Door, Love flies out at the Window.

These Expressions, and many more of the same Stamp, he can no more forbear the use of, in his Preaching, than a Scrivener can make a Will without *Imprimis* and *Items* in it ; and 'tis no wonder if his Auditors can't comprehend the Meaning of 'em when he don't understand 'em himself : For being ask'd once what he meant by *Truth in Essence*, &c. He not being capable of making a sensible Reply, flearing in the Face of the Querist, clap'd him on the Shoulder, and told him, *He was a Witty Lad* : So sneaking away, discover'd himself to be *A Fool in Essence*.

To conclude, if a young Author wants a Simile for Chaos and Confusion, he cannot use a fitter than to say—*Like one of G——'s Sermons*,

* This Pun was stoln out of a Book call'd *Conjugium Conjurgium*, and preach'd by G——n at a Marriage, at Devonshire Meeting, not long ago.

P O S T S C R I P T.

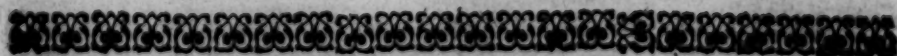
If G——n happens to Sleep so long in a Morning, that he has not time to Con over his Sermon perfectly before he comes to Meeting, he then waits in Silence, and lets his Betters speak first, and having a pretty good Memory, bears in Mind great part of what they say, which, with a little Variation he afterwards Jumbles together, and repeats to the Auditory.

F I N I S.

A D

Advertisement.

IF any Person, that has Wit and Rhetoric enough to defend a bad Cause, will undertake to write a Sensible Answer, either in Prose or Verse to this, or any other Satyr that is, or may be publish'd against G-----n, &c. Let him repair to the Sign of the H—— in G—— Street; where he may receive good Encouragement, and be provided with A Convenient Apartment, Clean Straw, a Dark-Lanthorn and Candles, Books, Pens, Paper, Ink, and all other Necessaries belonging to a Gentleman Author.



Abstract

If any Person that has Wit and Rhetoric
enough to defend a bad Cause, will under-
take to write a Gentle Answer, either in Prose
or Verse to this or any other Letter that is
or may be published against G. — C. — Let
him repair to the Sign of the H. — in G. —
Street; where he may receive good Encourage-
ment, and be provided with A Convenient
Apartment, Clean Straw, a Dark-Lantern
and Candles, Book, Pens, Paper, Ink, and all
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